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Review.

Address delivered before the Hawkins County Colonization Society, Tennessee, by John A. M^cKinney, Esq. July 4th, 1830.

THIS Address is one of the most interesting and impressive which has appeared in relation to the design and efforts of our Society. All who have the privilege of an acquaintance with its author will here recognize, at once, the traces of his clear and unperverted judgment, of his ardent and philanthropic feelings. We hope the Managers of the Society to which this Address was delivered, will give it an extensive circulation, and that it will powerfully contribute to increase the attachment and liberality manifested by the citizens of Tennessee, towards the cause of African Colonization. Some passages which had our limits allowed we would gladly have retained, are omitted, but as they relate principally to the horrors of the slave trade and the condition of our free people of colour, (with which most of our readers must be familiar) we have thought a few of them might be passed over without diminishing materially the general effect of the Address.

"This is the day of meeting appointed by those in this vicinity, who have agreed to form themselves into a Society, auxiliary to the American Colonization Society, and it has fallen to my lot, to say something to you on the object, the origin, the progress and present prospects of this Society, and to solicit your co-operation with this benevolent and praiseworthy institution.

As to the object of the American Colonization Society, it is easily told. It is neither more nor less, than to furnish the ways and means, of transporting to Africa, with their own consent, the free people of colour who are scattered throughout the United States. I say with their own consent, for it never was the intention of this Society to send one of these people contrary to their inclination; nor indeed will that ever be necessary.

"Ever since that ill-fated day, when the first African slave set his foot on this continent, or at least since that day when the first manumitted slave walked abroad, claiming and seeking the privileges of a freeman, it was clearly perceived, that in a community where slavery still remained, it would be a source of countless ills, to have in the country a class of persons who could neither be accounted bond nor free, and who could not be permitted to associate either with the master or the slave.

"As these manumitted slaves and their descendants increased in numbers, it became abundantly evident that some asylum must be provided for these forlorn and wretched beings, who were aliens in the land of their nativity, and strangers in the place where they were born. But where was that asylum to be found? And if found, how were the free persons of colour to be transported to it? These were questions of grave import; and which for a long time received no satisfactory answer. It was thought by some, that in the wilderness which skirts the United States to the westward, some place might be found where these friendless beings might be provided with a home; but to this plan, there were strong and insurmountable objections.

"Since the recent revolution in the Island of *St. Domingo*, which has placed it in the hands of the African race, it was thought by some that there an asylum might be found for this part of our population. But to that place there were also serious objections, which would prevent its adoption to any considerable extent. The nearness of that Island to our Southern borders, and the evil consequences that might result from embodying the free persons of colour in the vicinity of those parts of the United States, where slaves are so numerous, forbade the friends of humanity to provide a home for them in that Island. The Rev. Robert Finley, of New Jersey, was the first person who suggested the idea of sending them back to Africa, the land of their fathers.* But the scheme was at that time considered visionary; and Mr. Finley was numbered with the dead before the plan which he had the honour to suggest, was carried into execution. At length, in the year 1817, Mr. Caldwell, an amiable and benevolent gentleman, who then resided in the city of Washington,

* This is a mistake. The plan of African Colonization occurred to other individuals previously, though Mr. Finley was most efficient in forming the Society. Mr. F. was alive and present at the organization of the Society.

and with whom perhaps the idea was as original as it was with Mr. Finley, again suggested the plan of colonizing the free people of colour on the shores of Africa; and by his influence in the same year the Colonization Society was formed; and though few in number at first, yet it is not too much to say, that a band of more noble, generous, patriotic, disinterested spirits never associated themselves for any purpose whatever—nor did ever any association of persons undertake the accomplishment of a more praise-worthy object. And although its beginning was small, in the course of a few years it has done great things, of which it may well be proud. Indeed the day is not far distant when the names of the founders of this Institution will be held in equal veneration with the fathers of the Revolution. And when the light of civilization and christianity shall have enlightened the dark abodes of African ignorance and superstition; and when a mighty Empire, whose foundation has been laid by this Society, shall have arisen on that long desolated coast, the future historian will record the name of Bushrod Washington, the first President of this Society, in a place as distinguished as that occupied by his illustrious kinsman, who led our armies to battle and to Victory in the war for our Independence.

“When the American Colonization Society was organized, its members were few, its means were feeble, and it had to meet and encounter a host of difficulties. It had to combat the smile of scorn, the predictions of ignorance, and the prejudices of those who had formed opinions on the subject without examination. But these difficulties it has met and vanquished. It has falsified the predictions of ignorance at every point. It has established its pretensions to public favour by the test of actual experiment. Its friends have increased with such wonderful rapidity, that it now numbers among its firm supporters, the most intelligent and worthy part of the American people. Its resources are daily increasing, and the wise, and the good, and the pious, and the patriotic throughout our land, with one united voice, proclaim the praises of this benevolent Institution. And on this sacred day, while we are assembled in this house, the prayers of a thousand congregations, and of thousands and tens of thousands of individuals, are ascending up to Heaven, to invoke a blessing on the efforts of this Society, in the great cause of benevolence and humanity. And the blessing of Heaven will descend upon it, nay it has descended upon it in an astonishing manner already.”

One of the first things to be done, was to send suitable persons to explore the Coast of Africa. For this funds were to be raised and Agents to be selected.

“Time will not permit me to enter into a detail of all that has been done by the Colonization Society—suffice it to say that a Colony has been planted under its patronage—that it has grown and flourished far

beyond the most sanguine expectations of its warmest friends—that it promises soon to rise into a flourishing empire, and to diffuse the blessings of civilization and christianity over that darkly benighted part of the world, which has so long sat enveloped in the shadows of moral death.—And now let us enquire, what does the Society propose to do? and whom does it promise to benefit? It proposes to benefit the free people of colour by providing for them a home, and raising their present degraded state, and elevating them to that rank in the moral world which the great Father of the human family desires that his children of every colour and complexion should enjoy. It also proposes to benefit the people of these United States, by removing from the community a pestilence that cannot fail, if let alone, to produce inflammation and disease, if not death, in the body politic. And lastly it holds out the only prospect of putting an end to that disgraceful and heart-sickening traffic, which has for a long time been carried on in human flesh on the coast of Africa.

“If there is in the whole world, a more wretched class of human beings than the free people of colour in this country, I do not know where they are to be found. They have no home, no country, no kindred, no friends. They are lazy and indolent, because they have no motives to prompt them to be industrious. They are in general destitute of principle, because they have nothing to stimulate them to honourable and praise-worthy conduct. Let them be maltreated ever so much the law gives them no redress unless some white person happens to be present, to be a witness in the case. If they acquire property, they hold it by the courtesy of every vagabond in the country; and sooner or later, are sure to have it filched from them.....Sensible of their unpleasant situation, particularly in the slave-holding states, these free persons of colour have generally, as fast as they could get away, gone to those states where slavery does not exist, hoping thereby, to better their condition; but even there, they find no rest for the soles of their feet. The people of those states, knowing that such a population is a curse to any community, have absolutely forbidden them to tarry among them. The state of Ohio has lately passed a law compelling them to depart from her territory, or to give such security for their good behaviour, as not one in fifty of them can give.—Other free states have passed similar laws. South Carolina and Louisiana, and perhaps other slave-holding states, have positively forbidden them to set their feet within their boundaries. Thus banished from the free states, and forbidden to enter the slave-holding ones, they have sought an asylum in Canada, a climate, on account of its coldness uncongenial to their constitution and feelings, and in which nothing but dire necessity, could induce them to live. But even there they are denied a resting place. The colonial government of Canada throws them back upon the United States. Where then shall they go to find a home? Humanity and policy say send them back to *Africa*. It is the land of their fathers.

There is room enough for them there. The soil is fertile, and the climate suitable. There they will rise from their present wretched condition to respectability, and our beloved country will thus be freed from one of the sorest evils that can afflict a nation, that of having within it a population, that have no interests in common with the rest of the community.

"But this is not all the good the Society proposes to do. For more than three hundred years, an odious traffic in human flesh, has been carried on from the western coast of Africa to the continent of America, which in its consequences has produced more unmingled woe, than any other calamity which has ever befallen the human family. It is not my purpose to enter into a minute detail of this abominable, Heaven-detested commerce. Suffice it to say, that for hundreds of years past, about *eighty thousand* human beings have been torn from their homes, and their friends, and all their earthly attachments, in each and every year of that long and dreary period.

"When the Spaniards discovered the Island of *St. Domingo*, it was supposed to contain upwards of a million of inhabitants. And in the short space of fifteen years that vast multitude had been reduced to about sixty thousand, and they were diminishing daily. About this time it was discovered that the western coast of Africa was peopled with a hardy race, who were capable of enduring toil, and whose constitutions were adapted to the heat of a tropical climate. Thither the Spaniards turned their eyes, as to a place where slaves could be procured to labour in their mines; and from that accursed hour until the present time, the inhabitants of Africa have been torn from home, and all the sweets and comforts of home, and have been dragged into bondage under circumstances of cruelty and barbarity, which has stamped everlasting infamy on all the actors in, and aiders and abettors of this horrible traffic.

"When the slave traders first visited the western coast of Africa, it is said to have been a most delightful country. It was thickly studded with villages, and swarmed with a population who were simple in their manners, amiable in their dispositions, and were in the quiet enjoyment of the bounties which nature had bestowed upon them in great profusion. It is true they were not civilized according to our ideas of civilization; and it is also true that nature had stamped on them a complexion different from ours; but still they were comparatively an innocent, happy, unoffending race. But the scene has been sadly changed in that ill-fated country; *a country red with black men's blood, and black with white men's crimes.*

"The slave traders introduced among these simple people every thing that could please the fancy, excite the cupidity, or rouse the passions of uncivilized persons. They fomented quarrels among them, and furnished them with the means of destroying each other, until at length every man's hand was turned against his brother. The consequence was that the

native tribes on the coast of Africa made war on each other, in which the great object was to make prisoners; and every person who was taken prisoner was sold to the slave-dealer, and was hurried on board the slave ships which were constantly hovering off the shores of that devoted land.

“But indeed it is impossible to pourtray the sorrows and the sufferings of the wretched sons and daughters of Africa. Think if you can conceive of it; measure, if you can ascertain its dimensions, the length, and breadth, and height, and depth of that tremendous load of grief, which presses on the heart of the captive, when he casts the last lingering look on all he is leaving, when he is about to be torn from home and all its pleasures, from his kindred and all their sympathies, and to be carried to a returnless distance from all he holds dear on earth! Form an idea if you can, of that unutterable desolation which encompasses the father and mother whose children have been torn from them in a moment, and of whom they are never again to hear any intelligence, on this side of the grave! Conceive if you can, the bitterness of that cup of woe, which the captive drinks to the dregs, as he is carried across the ocean in a floating dungeon, the draught continually embittered by the remembrance of that home, and those friends he never more shall see! Bring these things home to your own doors, and measure them by your own feelings, and tell the result if you can! Think not that these people, either in the land from which they came, or in that to which they are carried, do not feel like other human beings, in like circumstances. It is a sad mistake to think so.—

“Fleecy locks, and black complexion
Cannot forfeit nature’s claim;
Skins may differ, but affection
Dwells in white and black the same.”

Happy indeed would it be, for these wretched captives, if they lost their feeling, at the same time that they lose their freedom. But they do continue to feel, and that most keenly; and such is the effect of that unutterable despair, which takes possession of their whole souls, that it prompts them to adopt every means in their power, to destroy their miserable lives.

“Of the eighty thousand persons supposed to have been carried captive yearly from the continent of Africa, one third of the whole number are supposed to have died on the passage, from causes, some of which I have enumerated, and have been buried in the ocean. Another third, are supposed to have died in what is called the seasoning, that is, in becoming acclimated to the countries to which they have been carried—so that out of the eighty thousand persons torn from Africa every year, upwards of fifty thousand have died of broken hearts, and other causes,

in the course of a few months, from the time the galling chain of slavery was fastened round their necks.—Oh! what a prodigious waste of human life!—Let us pause for a moment and form an idea, if we can, of that mighty multitude of the murdered sons and daughters of Africa, who, on that day, when the ocean shall give up its dead, shall appear at the bar of God to demand vengeance on their cruel murderers! Can any one, for a moment, contemplate this long protracted scene of villany, and not be satisfied that there is need for, and must be a day of awful retribution approaching?

“In fact, the Colonization Society proposes the only means, by which this accursed trade, can, or ever will be, effectually stopped; and indeed the Colony of Liberia which this Society has planted, has already freed about two hundred and fifty miles of that coast from the ravages of these enemies of the human race. And who, let me ask, will avow by his conduct, that he possesses a heart so cold, so regardless of the feelings of humanity and the best interests of society, and so engrossed with its own interests, and its own cares, and its own pleasures, that he will not move a step, nor do an act, in aid of those who are planning and executing such great and glorious achievements? I hope the number of such is small, and that it will speedily diminish, until there shall not be an individual found, in all our happy land, who will not cheerfully contribute a little of his property, and the whole of his influence, be that much or little, until the sons and daughters of Africa, shall be restored to that country from which their parents were feloniously and barbarously stolen; until our beloved country shall be freed from a great and sore evil, with which she is now afflicted; until that hateful traffic in human flesh, which has so long and so cruelly desolated, and now desolates the African continent, shall be forever done away; and until the light of the gospel shall shine into every dark recess of that much injured part of the world.

“In reviewing events in connexion with the American Colonization Society, we are forcibly reminded how short is the span of human life.—It is scarcely fourteen years since the Society has been organized, and yet many of its members and friends are already numbered with the dead. Finley, who first suggested the plan of Colonizing the free people of colour on the coast of Africa, is dead. Caldwell, by whose influence and exertion the Society was called into existence, is dead. Mills, the first Missionary who volunteered his services in exploring the shores of Africa, for the purpose of finding a home for her children, on that long desolated coast, is dead. Ashmun, who accompanied the infant colony to Africa, and sat by its cradle, and nursed it with the affection of a father, and stood by it in adversity as well as in prosperity; and who was its stay and support when the storm of war beat upon it severely, and threatened its destruction; and who beneath the burning sun of a tropical climate made his own life a sacrifice to promote its prosperity, is dead.

The venerable Washington, who for many years presided over its deliberations, and whose very name was for the Society a passport to the affections of the community, is dead. The eloquent Harper, who so powerfully advocated the cause of the Society, at a time when it greatly needed the aid of such a friend, is dead; and Howard, and Rutgers, who contributed so liberally their wealth and influence to promote its interests, are dead; and many more of its friends and members, whom I cannot now name, are also dead.

"Yet, although dead, these great and good men still speak to us.—From behind that mysterious curtain which separates time from eternity, they address us, and this is their language.—They tell us, that whatever our hands find to do, in works of benevolence and charity, to do it with all our might; for that we too, like them, will soon be called from the scene of action, to render up our account for the use we have made of the talents committed to us. They point to Africa sitting beneath her own palm-trees, clothed in sackcloth and weeping for her children, and refusing to be comforted, because they have been murdered on her desolated shores, and buried beneath the billows of the ocean, and carried into hopeless and interminable slavery. Wretched Africa! She has indeed fallen among thieves, who have robbed and wounded her, and she is now bleeding from a thousand wounds.—*Who will act to her the part of a good Samaritan?* Who will bind up her wounds, and pour into them *wine* and *oil*, and protect her from her enemies, and chase away those human vultures, that are perpetually hovering on her coasts, and feeding on the flesh and blood of her children. Who will light for her the lamp of science, and publish the glad tidings of salvation to her sons and daughters, and raise her from that state of moral degradation into which she has sunk in the lapse of ages? The Society in whose behalf I this day address you, is attempting to do all these things, for that injured, insulted, and oppressed country. And it calls on you, and on every individual in this highly-favoured nation, to come forward with heart and hand, and help in this great and good cause. And who will refuse to aid in such a work as this?

"It is true, that if it be the will of God that Africa should be regenerated—that the moral darkness which envelopes that benighted land should be dispelled—that pure and undefiled religion should shed its benignant influence on these desolated regions—that the wrongs of that much injured country should be redressed—and that knowledge should be diffused among its numerous tribes, He can easily accomplish his designs without our feeble aid. That Being who said, '*Let there be light, and there was light,*' can as easily bid the moral darkness which broods over the African continent to be gone, and it would instantly vanish. But it has pleased the great Father of the human family, '*Who has formed of one blood all nations that dwell on the face of the whole earth,*' to accomplish his

purpose respecting his children by human instrumentality, to the end, that, having admitted the children of men to be fellow-workers with himself in the holy employment of doing good, he may bestow upon them the glorious reward prepared for them whose conduct is virtuous, lovely, and praise-worthy in the sight of God and man.

“And, let it be remembered, that whenever God has a great work to accomplish among the children of men, whether it be to scourge them for their folly and wickedness, or to accomplish some benevolent purpose, for the promotion of their happiness, he always raises up suitable instruments to effect his purposes. And not only does he raise up such instruments, but he also upholds them with his Almighty hand, and protects them by his own watchful Providence, until they have accomplished all the work he has allotted them, and then they are laid aside, and are rewarded, or punished, according to the nature of their work, and the motives which prompted them to perform it. For illustration, we need go no further back than to the time when the continent of America was discovered.—Behold Him raising up Christopher Columbus, an obscure individual, and inspiring him with wisdom to discover that which had long been hid from the learned and the wise. See him endued with courage to undertake an enterprise that might have appalled the stoutest heart; a courage which never forsook him amid dangers and difficulties, beneath which any but a *Heaven-supported* mortal must have been overwhelmed. See him shielded amid the war of elements, and the still more fierce and dreadful war of human passions, until he had drawn aside the curtain which had so long concealed one half of the world from the other, and opened to the human family a theatre, on which it is to be hoped, some of the most pleasant parts of the drama of human affairs will be exhibited.

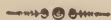
“When the sons of the Pilgrims were to be emancipated from the thralldom of Britain, and when a system of Government was, for the first time, to be established among the children of men, which should have for its object the happiness of those over whom it should be exercised; when a new era was to commence in the political world, and a development was to take place that should astonish and confound the Despots of the earth, and make their thrones totter beneath them, and which at the same time should excite the admiration of the wise and the good in all parts of the habitable globe, the fathers of the Revolution were raised up as instruments by which this great work was to be accomplished; and the same hand that raised, upheld and protected them, amid all the dangers and difficulties of a long protracted war; and he who called them into the field of action, inspired them with wisdom to plan, and courage to execute every enterprise needful to produce the destined result, and in the end crowned their efforts with complete success.

“And now, that we hope the promise is about to be fulfilled, that,

'*Ethiopia shall stretch out her hands to God,*' the Colonization Society has been called into existence, as an instrument to accomplish this ancient prediction. Under the protecting care of the Almighty, it has achieved, and will achieve, mighty deeds, of which the future historian will delight to tell; and by the instrumentality of this Society the wilderness shall be made to rejoice, and the solitary places to be glad, the consequences of which shall extend beyond the boundary of time, and occupy a large space in the records of eternity.

"Nor let it be forgotten, that however humble a part any one may act, in the great work of doing good, he shall not fail of receiving a large reward. Even a cup of cold water, given to one who is employed in doing the will of his Creator, will be held in everlasting remembrance by him who counts that which is done unto his friends, as done unto himself. Who then will refuse to lend a helping hand in this labour of love—this work of charity? I would again call to your recollection the story of the good Samaritan. He did not content himself with casting a look of compassion on the object that lay in his way: nor did he content himself with binding up his wounds, and applying to them the proper healing medicines: nor did it even satisfy him that he had taken the wounded man to a place of safety, and was about to leave him with those who would take care of him till he should be restored to his health. No; he took out his purse, (as I hope you will all do this day) and gave the wounded man money to supply his wants, and kindly promised that whatever more should be expended on the object of his benevolence, he would pay at his return. And now, my friends, I wait to see who will imitate the example of this kind-hearted Samaritan; and who like the Priest and Levite will cast a look of cold indifference on this whole business, and passing by on the other side, will refuse to lend any aid to his fellow-mortal in affliction and distress. Verily, the time is coming, when such an one shall be afflicted himself, and shall have none to help him. As much money as the good Samaritan expended on the wounded man, (about 20 cents) paid annually by every individual in our happy land, would be amply sufficient to accomplish the grand object which the Society has in view. One million of dollars yearly, is the largest sum which has been supposed necessary to carry to the land of their fathers every free person of colour in the United States. Ten cents paid by each individual would raise this sum; and who would not give a sum so small to effect an object so great, so good, so important in its results—so beneficial, both to those who give, and to those that receive the gift? It is true, a great many *cannot* give any thing; and, it is to be feared, that some *will not* give any thing. What then? There are many who have given, and will continue to give, their thousands, and their hundreds, and their fifties, and their twenties, and their tens, and their fives of dollars, until the treasury of the Society shall be full to overflowing; and until the benevolent object shall be fully accomplished.

"And, let it be remembered, that the forlorn and wretched part of the community, on whose behalf I would enlist your feelings, and excite your compassion, are emphatically our *neighbours*. They are bone of our bone, and flesh of our flesh; and if we could be made to exchange situations with them, and to suffer as they suffer, and to feel as they feel, and think as they think, we would then know by experience how "*hope deferred maketh the heart sick*:"—and then could we again resume our former station, we would not need any argument to convince us that it is our duty to assist by all lawful ways and means, the American Colonization Society, in the mighty enterprise in which it is engaged. Our contributions would then be liberal, for they would be prompted by our feelings, as well as by our judgment."



Extract from a Discourse delivered on the Fourth of July.

By noble and illustrious actions, we, as a NATION, should exhibit to the world the excellency of freedom and of Protestant Christianity.

Individuals have sometimes risen, who, by great and virtuous actions, have honoured their country and their age, and been acknowledged the benefactors of mankind. Though passed away, they live, and must forever live, in the memories and affections of those who have succeeded them on the stage of life. They still shine by their *examples* as lights of the world. They have, perhaps, arrested the progress of degeneracy, extended the boundaries of human knowledge and elevated the tone of public virtue; removed the causes of human suffering, or given a new impulse to the human intellect; defended the cause of liberty, or nobly laboured and suffered for the cause of God; and though no longer on earth, we are surrounded by the glory of their deeds, the undecaying monuments of their wisdom and their worth. The influence of such men does not waste by time: it is a perennial stream widening and deepening its current, as it flows down from age to age, to purify and refresh the successive generations of mankind. Such men were Luther and Sharp and Howard. Such men were our Revolutionary worthies who pledged in the warfare for freedom, their lives, their fortunes and their sacred honour. But to what *nation* shall we look for an example of honour, and justice, of mag-

nanimity and christian principle and practice? Where shall we find *national examples* of forbearance, disinterestedness and benevolence? Unless the suppression of the slave trade be an exception, we can hardly name a *national* measure which was adopted because required by christianity, while hundreds have been carried into effect by the government of christendom in manifest violation of its dictates. The eyes of the world are upon us. We are called upon by the spirits of our Fathers, by respect for ourselves, and more emphatically by other nations, bleeding, and crushed, and broken down by oppression, to maintain consistently and throughout, the principles of liberty and of that Religion wherewith Christ has made us free. We ought to prove our devotion to freedom not merely by enjoying it, but by conferring it upon others; our love to Religion not merely by rejoicing in its hopes, but by practically exemplifying the benevolence of its precepts, the exalted philanthropy of its spirit. If the actions of a single individual, if the talents and virtues of one man have influenced and blest a *nation*, what would be the moral power of a *nation* itself, animated by one spirit of zeal and charity in the cause of the human race. The old Despotisms of Europe could not stand before this influence; the empire of superstition could not stand before it; the dominion of antichrist, the power of Mohammed must fall before its march; and liberty and truth, like the Angel seen in vision by St. John flying through the midst of Heaven, would speed their way to dispel the ignorance, arouse the energies, and to call forth the acclamations of an emancipated and regenerated world.

What are some of the means and methods by which our solemn obligations, as a Nation, may be most effectually discharged? I might here insist upon the importance of universal Education, and of the absolute necessity of preparing those who are to succeed us in life, by intellectual culture, and especially by christian instructions, to guard and perpetuate the precious inheritance for which our Fathers bled, which they consecrated by their tears and their prayers, and which invaluable as it is, must surely perish, if left to ignorant, profane, or impious hands. I might beg you cherish and sustain all those Institutions which are based upon the christian principles and christian

sentiments of this people, and which will prove to us a better defence than armies, navies and munitions of war. They render our country the object of Divine Benignity, and secure to us the protection of an Almighty Arm.

But it is my duty to invite your attention and charities to a cause, than which, none other more justly claims the immediate and most energetic aid of this nation. The American Colonization Society exhibits to this *nation* a plan, by the adoption and execution of which, in my humble judgment, *we may most effectually fulfil the highest and most solemn duty imposed upon us.* The plan itself, and the means by which it is to be effected, alike commend themselves to the candid, the conscientious and the benevolent of every religious sect, and of every State in this Union. The selfish and the prejudiced, the enemies of freedom and the foes of truth, may indeed be hostile to this scheme, as indeed they are to every scheme worthy of the thoughts and affections of generous and virtuous minds. They may feel no interest in a cause which must gradually raise a long injured, degraded, and wretched people from darkness and the dust, and give them, in a land appropriately theirs, from which their ancestors were wickedly and cruelly torn away, the laws, institutions and privileges of a free and independent people. *But is not such a work worthy of a nation like this?* Is any one more deserving of our thoughts and our charities on this day, memorable and joyous as the anniversary of that which proclaimed us free from political servitude, and hallowed by the resurrection and triumph of Him who hath redeemed unto God by his blood, and whose gospel shall give a liberty to the nations,

“Unsung

By Poets and by Senators unpraised;
Which Monarchs cannot give, nor all the Powers
Of Earth and Hell confederate take away—
Which, whoso feels, shall be enslaved no more.—
’Tis liberty of heart derived from Heaven.”

We well know how to estimate our National Blessings for *ourselves*, but have we shown our regard for them as designed by Heaven for *all men*. Freely we have received, and shall we not freely give? The most selfish, the most depraved beings

in the universe might rejoice in their own freedom, and be loud in the praises of liberty. Have we as individuals and as a nation rendered obedience to that moral Law from Heaven, that Golden Rule of Jesus Christ, whatsoever ye would that others should do to you, do ye even so to them, for this is the law and the prophets? To establish this principle of justice and kindness in the human mind, the Law was given, Prophets commissioned to expound, and the command and the example of the Son of God added to enforce it. This principle of impartial benevolence towards men is identical with piety. He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? It is the eternal bond of attraction and union and strength in the moral empire of God. Let it once pervade the world, all the elements of disorder would be hushed, and the peace and the light and the harmony of Heaven come down into the habitations of men.

To this nation the interests of the African race are especially entrusted. Of the numbers and the condition of those within this Union you need no information. But are you aware how upon these and our efforts to colonize them, seem suspended all the hopes of Africa. To men of colour, appears *principally* to be reserved the work of reclaiming Africa from barbarism and converting her tribes to the faith of the gospel. Were I but master of thoughts that breathe and words that burn; could I speak with a voice which every American might hear, on this subject I would hope to touch the springs of action and to wake this nation into life.

I would solemnly urge the people of these United States, from a sense of gratitude to God, to come forward to aid the scheme of this Society; I would call upon them to assist it with a view to preserve their own inestimable privileges, and to strengthen and perpetuate their glorious Institutions; I would conjure them not to lose the opportunity of doing a work of charity and mercy, which must give to our reputation, immortal honour and renown among the nations, and throw abroad upon *their* darkness the *glory of an example*, the moral influence of which might move and bless the world. Finally, I would appeal to them in the sacred name of Christianity; I would point to the Son of God upon the cross, and ask them if in the

message from Heaven and the Redeemer's sacrifice, they saw no motive to excite them to higher and more generous efforts in the cause of neglected and miserable men.



Extracts from Correspondence.

From a Gentleman in Virginia.

I feel constrained to give my *mite*, that the Repository may not come to me gratuitously. As long as Providence permits me to preach, and wherever I preach, I shall always remember Africa; her rights, her wrongs—her claims and pleas, on the 4th of July; and will, therefore, according to your arrangement, secure for the people of my charge, the monthly journal of the proceedings and progress of the Colony, as long, as it continues. As a native of Virginia, I feel much on this subject—as a Christian, I feel much more—but as a Christian Minister, so necessarily drawn to contemplate slavery in its connexion with the progress or obstruction of the gospel, I feel most of all.—You need not my words of encouragement; but, brother, “Hold on.” God’s providence, God’s blessing, God’s promise—God’s glory, all bid you hold on. Africa, stretching her hands to America, that has wronged her, and gathering confidence from the Colonization Society, as from the rainbow of promise—seen across the mighty waters—urges you to hold on.

From a Gentleman in Massachusetts.

I am very desirous of obtaining your last Annual Report, as the public become more informed on the subject of African Colonization, your Society will obtain more and more patronage. Many are as yet, entirely ignorant of its plan, and believe the idea a wild chimera. The only way to dispel this darkness, is to spread light before them clearly and plainly. The Report, I think, is well calculated to do this. I should also like to have a few numbers of the Liberian Journal sent me.

From a Clergyman in New York.

I have long felt a strong desire to see your Society accomplish the grand design of elevating a degraded nation—in re-

storing to their native land, those children of wretched Africa, who are bound in affliction and iron, so fast and so far as it can be done consistently with the laws and the rights of men.— With them will go the knowledge of God, the Bible, the Gospel, and the prayers of all good people, that the Holy Ghost may second and prosper these, so that Africa may again be honoured among the nations and blessed with civil and religious liberty. But it is a work which requires attention, labour and perseverance in all its Friends.

I think your arrangement to furnish Clergymen, who may take up an annual collection for the Society a good one, as it helps abundantly to spread knowledge and to keep alive the interests and claims of the Society in the mind. I devoutly hope, that the day is near, when there shall be a ship or ships, constantly going to Africa, freighted with our Coloured People, until none shall be left upon our shores.

From a Gentleman in Pennsylvania.

On the 54th Anniversary of our Country's Independence allow me to throw a mite into your Treasury and to hope that whilst I am writing, thousands (would that I could say millions,) of Freemen are doing likewise. Scarcely one in ten who bow down to the shrine of pleasure, customarily on this day expend in their offerings, less than a dollar; and Oh! who can calculate the mighty results which would flow from every freeman in this highly favored land, contributing to the cause of your society, this day, what in other years was bestowed upon self-gratification! Still more incalculable the good which would be done, if annually on this day every freeman would pay but 50 cts. towards giving to the degraded Africans, amongst us the enjoyment of that liberty which we so highly and justly appreciate!

Frederick, July 4th, 1830.

Three little Girls, a few weeks since expressed the wish to form a society for the benefit of the Greek children, but since they have learned, that they are no longer in need of their mite, they have interested their youthful zeal and tender feelings in behalf of the unfortunate people of colour—For this purpose

every Saturday afternoon they must so employ two or three hours of their time to invent and make for sale, such articles as suits the taste and talents of their young minds. They also take Handkerchiefs or plain work, from any person who kindly encourages their benevolent design—so that in fact, whilst they are thus employed, they are not only growing up in habits of usefulness, but are cherishing christian virtues, which I hope will strengthen with their strength. The present sum \$3, that I now enclose, has been made within the space of six or seven weeks, with the exception of a small sum received as a donation. When they first began, their number consisted only of Miss Nelson, Miss Stateby and my daughter: it has increased to the following number.

*Miss Mary Simme Nelson,
Miss Ann Elizabeth Stateby,
Miss Catharine Davis McPherson*

*Miss Mary Charlton Tyler,
Miss Matilda Johnson Ross,
Miss Melancthon Balch.*

Virginia, July 5th, 1830.

Last Sabbath being the 4th of July, a contribution was taken up in the Congregational Society of this town for the Colonization Society.

The friends of humanity here feel it is a cause which ought to engage the attention of all.

Massachusetts, July 6th, 1830.

I have the pleasure of enclosing for the use of the American Colonization Society, twenty dollars, it being a sum collected in the meeting house of the Rev. G. W. Blagden, at a public meeting of the Brighton Temperance and Colonization Society on the evening of the 4th of July. The Society was first organized as a Temperance Society, Auxiliary to the American Temperance Society; but since that time a proposition was made and readily adopted to make the Society also Auxiliary to the American Colonization Society, that a portion of what is saved by abstinence, to avoid becoming enslaved by strong drink, may be appropriated to the purpose of improving the condition of the coloured people of our country. Though the money is sent to aid the business of Colonization, it may be proper to state that it was given in the hope, that it would be employed for colonizing such as are now in bondage, and in the belief that

many slave holders stand ready to liberate their slaves as soon as others shall furnish the means for removing them to Liberia.

Should all the Temperance Societies thus devote a part of the pecuniary savings which result from abstinence, much may be done to better the condition of our colored brethren.

Erie Co. Penn. July 7th, 1830.

We took up a collection last Sabbath in my congregation for the Colonization Society. I regret that it is so small, but the majestic river is composed of small rivulets; we hope that one from every congregation will be emptied into your treasury the present month.

New Jersey, July 8th, 1830.

While it is encouraging to see, public sentiment gradually approaching toward a just estimate of the claims of the Society, I cannot view without astonishment the apathy still so general. An Institution appealing to all that is noble in human nature, and to all that is elevated in christian character, ought to find an advocate in every bosom in this land. But in this case it is to be feared that even now, after all that has been so happily accomplished, and when the brightening prospects of the colony so eloquently plead for further aid, there is hardly a majority of our christians, our philanthropists or our patriots, willing to invest a dollar a year or half the sum, in this most unexceptionable of enterprises! But sir, the work will go on, and with accelerated speed. The Providence of God points with clear and increasing manifestation to that result.

P. S. A few hours after the above was written, I received from a member of the church who attends my ministry regularly from a village 12 miles off, a note enclosing a one dollar bill as his part of the collection. His note closes thus: "May that God who has the hearts and property of all men in his hands, and can turn them as the rivers of waters are turned, put it into the hearts of men to give a portion of their money and to assist by their asking in prayer to God, that the so-much-desired emancipation of the African Race may soon be accomplished." I only add that if all the members of this congregation had assessed themselves on this occasion with the christian Brother

as their model, in proportion to his and their means, I should have had \$500 at least instead of \$16 to transmit! So immense is the disproportion of magnitudes between hearts and purses.

Virginia, July 8th, 1830.

Dear Sir—On Sunday the 4th of July, after an interesting and appropriate sermon from the Rev. N. W. Calhoun, pastor of the Presbyterian Church of this place, a collection was taken up, for the benefit of the Colonization Society. Having been requested to take charge of the same and remit it to the Treasurer of that Institution, we with great pleasure enclose you the sum of thirty-five dollars, the amount received on that occasion. Patriotism and Philanthropy cannot fail to be gratified in witnessing the extended influence of your Society. Hitherto proscribed as the offspring of visionary benevolence and totally inadequate to secure the purposes of its formation, it is now beginning to be looked upon as the immense engine, destined to remove a curse from one quarter of the globe and to effect the moral and political regeneration of another. Intelligent men, in every portion of our republic, who have heretofore had no faith in your scheme, and no hopes in your exertions, are now looking to the Colony of Liberia as the nucleus of a mighty nation. In this part of Virginia, the objects of the Institution are becoming much better understood: an ardent desire to see the means of its usefulness enlarged, and strong hopes of its entire success, very generally prevail among us. Amid all the charities of this charity-loving age, we feel ourselves most deeply interested in this, both as individuals and as a people. We owe it to ourselves to our posterity and to Africa, to aid in the restoration of an injured people, to the home of their Fathers and to the rights and Liberties belonging to them, but unjustly wrested from them, by the mistaken policy of our ancestors. The recent anniversary of our Independence having occurred upon the Sabbath, we have no doubt, but that the funds of the Society will be greatly increased by the generous efforts of that day; the small sum, which we enclose, is not to be taken as a criterion of our feeling and wishes upon the subject; but it will help to swell the stream made up of the thousand rivulets opened on last Sunday.

Virginia, July 9th, 1830.

The anniversary of the Auxiliary Society of this County, (Frederick) was celebrated in this place on Saturday last; and I believe that collections were taken up, on the Sabbath in all our churches, I have no doubt whatever, that the great and good cause in which you are engaged is gaining ground in this section of country. It numbers at present amongst its friends, men of the first intelligence and respectability—men whose influence must be felt. From my heart I wish you “God speed.”

Salem, N. C. July 10th, 1830.

Dear Sir: Your call upon the clergy and congregations in behalf of your venerated institution, has forcibly struck the young Ladies of the Female Academy in this place, and called forth their tenderest sensibilities, so as to induce them to forego the celebration of the 4th of July, except in a religious view and with their donation—the amount of their customary expenditure on the Anniversary of our National Independence,—say *ten dollars*, to which I add my own contribution of *five dollars*, making fifteen dollars which you have herewith enclosed, together with my best wishes and those of the young ladies of my charge, for the success and prosperity of the colony at Liberia, and that the patriotic spirit of '76 revived in 1830 may aid the wafting zephyrs in expediting across the Atlantic main, hundreds, yea thousands of the colored *free*, to the coasts of their ancestors, there to subserve the cause of rational liberty and the just rights of man, and above all, the spread of the cheering rays of the glorious light of gospel truth.

Pennsylvania, July 13th, 1830.

I send a draft on the Bank of Pennsylvania, for \$27 collected last Sabbath in the Presbyterian Church of this place. I pray for the blessing of the Almighty to rest upon you and the glorious cause in which you are engaged. The idea that the benighted continent of Africa will one day be illuminated and evangelized through the instrumentality of our American Colony, is sublime beyond all conception.

Bethlehem, Pennsylvania, July 16th, 1830.

Dear Sir—In forwarding to you the enclosed check for \$33 66, the amount of the collection made by me on the 4th of

July last, for the benefit of the Colonization Society, I have to regret that it is so small. Untoward circumstances, entirely unconnected with the increasing interest for the Society, together with the fact, that very recently, a large collection had been taken up for the German Missionaries in Liberia, have occasioned this. Be assured, that we continue to make the prosperity of the Society, a constant object of our prayers and accept our particular assurances of respect and esteem.

(*To be continued.*)



Letters from Liberia.

The following extracts are from letters received by the Montgomery, a few weeks since, from some of the most respectable colonists—

From Mr. Joseph Shipherd.

The most sanguine of my expectations of happiness in this Colony, have been surpassed in point of acquiring wealth, ease, respectability and the pleasures attendant on civil and religious liberty.

In Virginia my situation, compared with that of my sort of people, generally, was easy; I resolved, however, to give the balance of my life to Liberia; consequently I sacrificed what I had before intended to render easy my declining years, looking for no temporal indemnity in this world; but God has fully indemnified me already, in a pecuniary point of view, beyond my expectations; my property here now being thought by good judges worth nearly two thousand dollars; and J. B. Lundy, also has made rapid improvements, and had he but health, he might live easy. The Harriet, brought out a valuable company; they were chiefly men who knew the value of industry and application to business; they went to work as quickly as possible and built respectable habitations: no village, perhaps, in the United States, has in the same time, with similar means, been more increased than Monrovia.

The rainy season is just at hand and the rivers are swelling and boats ascend to the head of tide water with great difficulty.

It will be found, Sir, that another receptacle is indispensable; and as no inundations of the river prevent the quick ascent to King Governor's, no better place is to be found in the Colony, than some fine airy hillside near some of the cool fountains in that fertile settlement. Here emigrants destined for Millsburg or any other spot might at all times be sent with convenience, directly from the harbour, through the St. Paul's bar, to go

through the seasoning. As one who has given to the Colony the remains of his life, and whose main wish is fully to accomplish that of the Board, by destroying if possible the dread that deters from emigration to this country, and by inviting my brethren to accept it as the best asylum yet offered them, I would invite the attention of the Board to that spot.

Perhaps religion flourishes in this little community to as great an extent as in any town in the United States, considering the want of education.

We, the poor Presbyterians, alone, of this community, suffer the want of a house to worship in, while the Methodists and Baptists of the United States have built for their members here, each a respectable house. It is a fact that our condition is looked upon by some with pity, and by the charitable with something like contempt, as being thought by our own church unworthy of that aid by which we might have a church of our own. Can nothing be done for us? Have not our church and brethren another blessing? will they not bless us, even us, who are of the same fold? How many articles, Sir, comparatively of little value, in the United States, might be converted into money, to build a house suitable for worship and a school alternately?

We are quite certain, Sir, that we never can be a people until we have within ourselves the means of subsistence, judging from the histories of other countries, particularly that of our birth.

Of all the means of independence, agriculture is in my opinion most important. To the disgrace of the Colony, that surest road to opulence is much neglected here. Since the quantity of land allowed to each has been augmented the people are much encouraged. I have seen, and there is now growing, on the native farms in the vicinity of King Governor's Town, as good corn as I ever saw of the same age in America.

From Mr. Francis Taylor.

I have your much esteemed letter of April 26th, and must apologise for not having written you sooner, but the press of business and attacks of the Fever, will I hope serve as an excuse. You kindly inquire for our health.

I have been through the fever and am considered out of danger. As to what concerns myself, things go on pretty well. I have always thought that the establishment of a regular commercial establishment here would tend much towards the prosperity of the Colony, and I am happy to say that that object is likely soon to be accomplished. Goods to any amount may be sold from this place if things are properly managed. I have become pretty well acquainted with the different vents, and I see nothing that ought to prevent a considerable business, and regular remittances.

From Rev. George McGill, June 18th, 1830.

I landed here in sixty days after we weighed anchor at Baltimore, and as you may have heard, my wife having been sick nearly the whole voyage

expired three days after my arrival, to my extreme distress and that of my children. I trust to recover again, by divine aid. Otherwise we are doing well; my children have recovered from the fever, and are much pleased with their situation. Times are very dull here at present owing to the breaking up of a slave Factory at Grand Bassa a few days after Dr. Mechlin left us.



Philanthropic Example.

In our number for May, it will be remembered, we expressed our respect for the character and our grief for the loss of that distinguished and devoted Friend to our Society, the late Wm. H. Fitzhugh. Though at that time we were ignorant whether or not he had left a will; yet, knowing well the deep and benevolent interest which he had manifested in the welfare of his slaves, we cherished the hope, that some instructions would be found in regard to the disposition to be made of these objects of his kindness and his care. We have not been disappointed.— He was too sensible of the uncertainty of human life and of the importance of those interests which might be affected by a sudden departure not to make provision for such a contingency.— The arrangements made in his will in regard to his slaves, are such as might have been expected from his generous and philanthropic spirit.

We are permitted to make the following extract from his will.

“After the year 1850, I leave all my negroes unconditionally free, with the privilege of having the expenses of their removal to whatever places of residence they may select, defrayed. And as an encouragement to them to emigrate to the American Colony on the coast of Africa, where I believe their happiness will be more permanently secured, I desire not only that the expenses of their emigration be paid; but that the sum of fifty dollars shall be paid to each one so emigrating, on his or her arrival in Africa.”

In our number for August 1827, we gave some account of a plan adopted by Mr. Fitzhugh, for the gradual improvement of his slaves, and had his invaluable life been spared, much would have been done by him to prepare them duly to appreciate, and wisely to improve and enjoy the benefits of Freedom. We trust that an example so bright, beneficent, exalted as his, will ever be loved and imitated in the State which he adorn-

ed, and the country which now laments the loss of his talents and his worth.



Expedition to Liberia.

The fine Ship "Carolinian" of Philadelphia has been chartered by the Society, and is now at Norfolk prepared to receive emigrants for Liberia. The colonial Agent Dr. Mechlin, with several Missionaries and more than one hundred emigrants, many of them manumitted slaves, is expected to take passage in this vessel. The citizens of Philadelphia have come forward with their usual liberality to aid this expedition, and great praise is due to Mr. Elliott Cresson of that City for the energy and perseverance with which he has engaged in efforts to increase the funds and promote the interests of the Society. There is some probability, that a second vessel may be required to convey the whole number who may be prepared to emigrate.



Liberality.

We learn from our esteemed friend, Elliott Cresson, Esq. of Philadelphia, that he has received for the Philadelphia Fund, from England, three several remittances of 50, 100, and £200. A circular, it appears, has been published in that country, by R. D. Alexander, with which we hope soon to be favoured. The following is one of the interesting items in his list:

"A widow friend, (per S. T. of York, who represents her as only rich by the fewness of her own wants, and the readiness with which she ministers to those of others) £100."



Intelligence.

COLOURED POPULATION.—The number of free coloured in 1820, was 253,592; of slaves 1,543,683. The slaves double their number once in 20 years. They are rapidly increasing in the extreme Southern Country. In South Carolina there are 1055 slaves to 1000 freemen. In Louisiana 818 to 1000. The American Colonization Society propose to remove the free blacks to Africa. The influence of this society on slavery is indirect

but powerful. It has probably led to the emancipation of four or five thousand slaves. All the important Ecclesiastical Bodies in the country, and 15 of the State Legislatures have expressed a decided friendship for its plans. The tokens of public favour have greatly increased within a few months. About \$2,000 were contributed to its funds in Massachusetts near the Fourth of July, 1830. *[Education Society Register.]*

MISSION TO LIBERIA.—The Baptist Board of Foreign Missions have appointed the Rev. Mr. Skinner a Missionary to Africa. He was educated at the Hamilton Seminary, and has been for several years successfully engaged in the Christian ministry. Mr. and Mrs. Skinner will be publicly designated to missionary labours at Richmond, Va. a committee of outfit having been appointed in that city.

The climate of Africa indeed is unfavourable, and has proved fatal to many; but it may be hoped, that as knowledge is acquired of the diseases of the country, the difficulty of making efforts for Africa will be diminished. There are certainly many favourable circumstances, for introducing the gospel in this benighted region.—*[Baptist Magazine.]*

Brother and Sister Skinner.—These Missionaries of the Cross, about to sail to Liberia, to carry the light of revealed truth to benighted Africans, were set apart to the work on Monday evening last, at the First Baptist Church in this city. Brother Skinner gave a succinct, but general and eloquent account of the course of Divine Providence, that had led himself and wife to select that field of labour. He stated that the Memoirs of distinguished Missionaries, as Brainerd, Judson and others, had fired his soul with sympathy for the perishing heathen—that he had no desire to remain in a land, in which preachers, are, by their multitude, enabled to devote their time to other work than the Ministry—and that after a deliberate and prayerful survey of Greece, Burmah, Hindostan, China, and the world, he had chosen Africa, as the land, in which to spend his earthly existence—and that he and his wife had shaken hands with their parents, brethren and friends; and all the blessings of civilization, no more to see the land of their fathers. The charge was delivered by Elder Eli Ball, Elder J. B. Jeter prayed; and the right hand of fellowship and a copy of the Sacred Scriptures, were presented by Elder H. Keeling. Rev. J. A. Armstrong of the Presbyterian church, then made an eloquent address, in which he maintained that the spirit of Missions, is the spirit of the gospel—that every Christian is, or ought to be a Missionary—that these Missionaries were under no greater obligations to devote *their lives* to the cause of Christ, than other Christians are—and that no one is a Christian who does not interest himself in the salvation of others. He then expressed a wish that the Congregation might have an opportunity of testifying their love for this cause, by a collection, which amounted to fifty dollars.—*Rel. Herald.*

PHILADELPHIA, Sept. 9.

The Secretary of the Colonization Committee, gratefully acknowledges

the receipt of merchandize for the use of the Colony, from Charles Bird, Esq. to the value of one hundred dollars; and from John Grigg, Esq. a large and most seasonable supply of books and atlases for the Schools.

Wm. Brown, lately one of the Judges of the Supreme Court of Tennessee, ordained in his will that his slaves, 15 in number, should be set free. His directions have been complied with.

Contributions

To the American Colonization Society, from 11th September, to 15th October, 1830.

Collections per Charles Tappan, Esq. in New England, viz:	
Contributed in Rev. Moses B. Bradford's Society, in Montagu,	\$ 11 37
by members of Dr. Ripley's Society, in Concord,	12
in Rev. Micah Stone's Society, South Brookfield,	8 12
in Rev. Thomas Shephard's Society, in Ashfield,	15
in Rev. Mr. Cleveland's Society in Salem,	22
in Rev. Jacob Cumming's So. in Stratham, N. H.	4
in Rev. Dr. Hyde's Society, in Lee,	22
in Rev. Mr. Badger's So. in Andover, 4th July,	30 50
in Rev. Mr. Shed's Society, in Acton, 4th July,	17 28
in Rev. Mr. Luce's Society, in Westford,	15 54
in Rev. Hope Brown's So. in Shirley, 4th July,	4 75
in Con. Society, in Boothbay, Maine, 4th July,	2
in Cent. Bapt. So. Middleboro, Rev. N. Medbury's	5
in Rev. C. S. Henry's Society, in Greenfield, ...	27 25
in Rev. S. Horton's Society, in Dartmouth, Mass.	4
in Rev. E. Smalley's Society, in Franklin,	32 15
in Rev. M. Tappan's Society, in Augusta, Maine,	44
in Rev. C. Morgridge's Society, in New Bedford,	13
in Amherst Massachusetts, by S. M. Worcester,	4 50
in Amherst College, 5th July,	18 50
in Rev. W. W. Hunt's Society, in Amherst,	6
in Rev. C. Fitch's Society, Holliston, 4th July,	14 08
in Rev. Benj. Putnam's Society, in Marshfield,	2 50
in Rev. Timothy P. Rope's Society, in Weston,	12
in Rev. P. P. Waterman's So. Providence, R. I.	20
in Rev. D. Pease's Society, Conway and Goshen,	6
by a lady in Charlestown,	1
in Rev. S. Thurston's Society, West Prospect, Me	10 15
in Rev. Isaac Braman's Society, in New Rowley,	6 54
in Rev. D. Brigham's Society, in Randolph,	6 13
in Rev. Mr. Newton's Society, in Bellingham, ...	12 95
in Rev. Eli Moody's Society, in Northfield,	4
in the west parish in Newton,	15
by Mr. H. I. Ripley,	10
in Rev. Samuel Knott's Society, in Wareham, ...	14 88
in Rev. Thos. M. Smith's Society, at Fall River,	22
by Wood county, Ohio, Temperance Society, ...	3 31
in Rev. Dr. Packard's Society, in Wiscasset, Me.	10 14
in Rev. David Wright's Society, in Cumington,	7 35

Carried forward, \$496 99

	<i>Brought forward,</i>	\$496 99
Contributed in Rev. Jonas Colborn's Society, in Leverett, ...	6	
in Rev. Mr. Adam's Society, in Vassalboro, Me.	9 34	
in Rev. Phineas Cooke's Society, in Lebanon, ...	18 50	
in Rev. Levi Packard's Society, in Spencer,	18	
in Rev. James Taylor's, Society, in Sunderland,	17 20	
in Elijah Leonard's Society, in Marshfield,	2 50	
in Rev. John B. Wright's Society, in E. Sudbury,	17 69	
in Rev. Otis Rockwood's Society, in Lynn,	10 70	
in Orthodox Society, in Townsend,	13 68	
in Rev. Moses C. Searle's Society, in Grafton,	20	
in Rev. Daniel Chesman's Society, in Lynn,	10 71	
in Rev. I. Fiske's Society, in New Braintree, ...	30 79	
in Rev. Isaac Jennison's Society, in Needham, ..	6 88	
in Baptist church and Society, in South Reading,	10	
in Rev. I. P. B. Storer's Society, in Walpole, ...	12	
in Rev. D. Daman's So. Salisbury and Amesbury,	13	
in Rev. G. B. Perry's Society, in Bradford,	8 25	
in Rev. H. Bardwell's Society, in Holden,	19 34	
in Rev. John Walker's Society, in Holden,	4 87	
in Otis,	6	
in Rev. Josiah Bent's Society, in Weymouth,	10	
in Rev. Charles Frain's Society, in Framington,	22 40	
in Rev. Mr. Bailey's Society, in Medway,	18 30	
in Rev. Mr. Park's Society, in Stoughton,	9 05	
in Rev. Mr. Loring's Society, in Andover,	20 62	
in Rev. Joseph B. Fell's Society, in Hamilton, ..	4 50	
in Rev. Martyn Tupper's Society, in Hardwick,	7 14	
in Rev. John Albra's Society, in Chelmsford, ..	4	
in Rev. A. Burges's Society, in Hancock, N. H.	12 67	
in Rev. Thomas Vernon's Society, in Rehoboth,	10	
in Winchendon,	10	
in Rev. Wm. H. Beecher's So. in Newport, R. I.	9	
in Rev. Mr. Church's Society, Providence, R. I.	6	
in Rev. George Fisher's Society, in Harvard,	6 50	
in Rev. P. Payson's Society, in Leominster,	8 75	
by Mr. Azel Ames of Marshfield,	10	
in Rev. Gardner B. Perry's Society, in Bradford,	12	
in Rev. Wales Tileston's Society, in Charlmont,	10 25	
in Rev. G. Punchard's Society, Plymouth, N. H.	20	
in Rev. D. T. Kimball's Society, in Ipswich, ...	6 82	
in the first Bap. Society, Salisbury and Amesbury,	10 40	
in Rev. I. L. Hale's Society, in Campton, N. H.	7 21	
in Rev. J. Searle's Society, in Stoneham,	10 20	
in Rev. John H. Steven's Society, in Haverhill,	3 39	
in Rev. Aretas Loomis's Society, in Colerain,	2 50	
in Rev. Mr. Foot's So. West Brookfield, 4th July,	8 11	
by the Female Colonization So. West Brookfield,	10 62	
in Rev. Caleb Knight's So. in Washington, Mass.	4	
in Rev. Jacob Coggin's So. in Tewksbury, (\$ 10 of which by Misses Rebecca and Mary Kittridge.)	18 45	
in Rev. Amos Clark's Society, in Sherburne,	15 35	
in Rev. Mr. Parker's Society, in Southboro,	11	
in Rev. I. Park's Society, in Southbridge,	6	
in Rev. Otis Thompson's Society, in Rehoboth,	2 10	

Carried forward,

\$1,079 77

	<i>Brought forward,</i>	\$1,079 77
Contributed by Miss Hannah Goodell, of Millbury,	20	
in Rev. Rufus Hurlburt's Society, in Sudbury, ..	9 30	
by Mr. Joseph Chickering of Phillipston,	3	
in First Parish in Northampton,	49 38	
in Westhampton,	20 12	
in Easthampton,	6 44	
in Worthington,	11 46	
in Southampton,	16 89	
in Cummington,	6 61	
in Rev. A. B. Reed's Society, in Ware,	7	
by "S. C." in Groton, New Hampshire,	5 56	
at the Monthly concert for prayer in first Congre-		
gational church in Wicasset, Maine,	20	
by a friend in Acworth, New Hampshire,	50	
in Rev Joseph Allen's Society, in Northborough,	14	
in Rev. Luther Sheldon's So. in Easton, 4th July,	14 10	
by the United Con. and Bap. So. Methuen, under		
the care of Rev. C. O. Kimball and S. F. Beard,	11 61	
in Union religious So. Braintree and Weymouth,	15 26	
in Rev. S. Harding's Society, in Waltham,	40 02	
in Rev. James Bate's Society, in Newton,	16 60	
received in addition,	5 50	
in 2d congregational church in Dorchester,	31 45	
in West Bradford,	8 20	
in Theological Seminary in Andover,	13 53	
in Rev. J. D. Knowles's Society, in Boston, Mass.	36	
in Rev. I. C. Abbott's Society, Worcester, Mass.	51 71	
in United Meth. So. Hingham and Weymouth,		
Rev. C. Richardson, and Lee Roy Sunderland,	6 42	
in Rev. Elijah Demond's Society, Lincoln, Mass,	10 50	
in Rev. Mr. Burges's Society, in Dedham,	15	
in town of Peperell,	9	
in Keene, New Hampshire,	8 70	
in Swansey, New Hampshire,	2	
in Rev. David Perry's Society, in Cambridgeport,	22 10	
in Rev. Royal Washburn's Society, in Amherst,	25	
in Park street church 4th July,	50 32	
in Rev. Calvin Hitchcock's Society, in Randolph,	19 66	
in Rev. Dr. Snell's So. North Brookfield, 4th July,	18 68	
in Sharon, Massachusetts,	5 41	
in Rev. Dudley Phelps's Society, in Haverhill, ..	24	
in Rev. Mr. Smith's Society, in East Sudbury, ..	20	
in Rev. I. Grafton's Society, in Newton,	12 16	
in Rev. Mr. Camp's Society, in Ashby,	10	
in Rev. Daniel Fillmore's Society, in Weston,	13	
in Rev. Daniel Huntingdon's So. N. Bridgewater,	9 03	
in Rev. S. Home's Society, in New Bedford,	25	
in Rev. Mr. Merrill's Society, in New Bedford,	13	
by Methodists and Congregationalists united of		
New Bedford and Fairhaven,	4	
by Rev. Mr Brown, of Charleston, S. Carolina, ..	5	
in Rev. Levi Pratt's Society, in Hatfield,	20 25	
in Rev. Mr. Maltby's Society, in Taunton,	18 79	
in Rev. Isaac Brigg's Society, in Boxford,	9 50	

Carried forward, \$1,890 78

	<i>Brought forward,</i>	\$1,890 78
Contributed in Rev. Moses Welch's Society, Plaistow, N. H.		6
in Rev Samuel Stearn's Society, in Bedford,		19 25
in Rev. George Cowte's Society, in Danvers,		21 08
in Rev. I. R. Barbour's Society, in Byfield,		8 66
of Mr. Stowell, Ware, for Repository,		2
of Joseph Chickering, Philipston, for Repository,		2
in Trinitarian congregation in Concord,		10
in Berkley,		5
in Rev. Otis Convers's Society, in Grafton,		9 43
in the Baptist Society in North Adams,		2
in the Rev. A. Saunderson's Society, in Littleton,		8 05
in Rev. James Bradford's Society, in Sheffield,		13 50
in Rev. P. Cumming's Society, in Dighton,		3 85
in Rev. Benj H. Pittman's Society, Putney, Vt.		10 50
in Rev. Daniel M. Stearn's Society, North Dennis,		2
in Rev. Jon. Ward's Society, in Brentwood, N. H.		2
in Rev. Robt. Crowell's Society, in Essex,		14 12
by the pupils of Mr. S. H. Archer's scholl, Salem,		3 61
in Rev. Reuben Emerson's So in South Reading,		9
	<hr/>	
	\$2042 83	
Deduct postages,	\$2 91	
Paid Agents,	8 22	
Paid B. B. Edwards for Pierce & Williams,	25 80	
Counterfeit money,	3	
	<hr/>	
	39 93	
	<hr/>	
	2,002 90	
Collection by Rev. Thos. D. Baird, in his Ch. Pittsburg, Pa.		6 30
by R. Kennedy, in Lower West, Conococheague		
Congregation, Hagerstown, Maryland,		20
in some of the Churches of the Methodist E. Ch.		
in Baltimore, per M. Pearce,		54 85
in the Prot. E. Ch. in Montgomery county, Md. by		
Rev. L. I. Gillis, Rector,		10 75
by Rev. H. P. Bogue, in Norwich, Chenango co N.		
Y. and from him as Treasurer of Chenango Pres-		
bytery, per John Cluff,		20
by Tr. of Presbyterian Cong. Fayetteville, N. C.		16 75
by Rev. J. H. Dickey, Ross co. O. Salem Cong. \$7		
by do. in Concord,	3	10
by Josiah Bissell, Jr. Rochester, N. Y. viz:		
at Brighton, Munro county, New York, \$5		
at Manlius, Onondaga co New York, 10		
at Rochester, New York,	54 84	
at Brockport, Munroe co New York, 8		
Chili, do do 6 37		
Clarkson, do do 3 27		
Orangeville, Jennessee co New York, 4		
Ogden, Monroe co New York,	19 60	111 08
by Rev. Job Guest and D. Kennison, in Method-		
ist Congregations at Rehoboth and Middleburg,		
Loudon county, Virginia,	\$ 20	
Rev. G. M. Frye, Meth. Con. Hillsborough,		
Loudon county, Va. per Rev. Job Guest, 10	30	
	<hr/>	
	<i>Carried forward,</i>	\$2,282 83

	<i>Brought forward,</i>	\$2,282 83
Collections by G Colton, Tr. Hamden Col Soc. Springfield, Ms.		241 07
per S. Stocking, in the State of New York, prior to July 5th, 1830, as follows, viz:		
in Rev. Mr. Powell's Society, Hanover,	\$4	
Donation by Rev. Mr. Latham, Hamilton,	1	
contributed in Mendon, Munroe county,	12	
by Auxiliary Society of Whitesborough,	52	
in Volney, Oswego county, July, 1829,	1 58	
Presn. Soc. Smithfield, Rev. Mr. Mills, Pas.	5	
Charitable So. of 1st Con. So. Hamilton,	2	
Aux. Society in Westfield, Chatauque co.	4 50	
by E. S. Ely, of Utica, subscription,	3	— 85 08
since July 5th, 1830, as follows;		
in Rev. S. C. Aikin's Society, Utica	38 41	
Rev. E. Andrews, P. E. So. New Berlin,	25	
in Pulaski, Oswego county, Revs. J. J.		
Fulton, and R. Robinson,	11 22	
Rev. Mr. Bethune, Ref. Dutch Ch. Utica,	15	
Presbyterian Soc. Vernon, Rev. A. Garrison,	7	
Sab. School, N. Hartford, Rev. N. Coe's Soc	6	
in Baptist Society, Utica, Rev. Mr. Hague,	9 03	
in Baptist Society, Homer,	16	
in 1st Baptist Society, Homer,	2 25	
Presbyterian and Baptist Soc's. Lowville,	10	
Rev. Mr. Crane's Society, Westmoreland,	12 50	
Presbyterian Soc. Warren, Rev. L. Mirick,	2	
2d Pres. Society, Utica, Rev. Dr. Lansing,	9 36	
in Sherburne, at an united religious celebration, on the Fifth of July,	31	
Rev. Mr. Dixon, Mexico, Oswego county,	3 40	
Temperance Soc. in Caroline, Tompkins co.	7 34	
Methodist Soc. Lowville, Rev. C. Hawley,	8 06	
Pres. So. Fairfield, Rev. G. Foote,	5	
First Pres. So. Westmoreland, Rev. A. Crane,	1	
First Pres. So. Cortlandt, Rev. L. Lyons,	8 50	
Congregational So. Paris, Rev. Mr. Weeks,	21	
1st do Mexico, Rev. D. R. Dixon,	7 10	
Rev. W. Thacker's con. Onondaga Hollow,	8	
in Pres. So. Morrisville, Rev. N. S. Smith,	5	
by the Baptist Society, in Montrose,	2	
at Oneida, by Rev. Mr. Freeman,	3 34	
Presbyterian Soc's in Annsville and Lee,	2 56	
in New Hartford, by Rev. N. Coe,	24 77	
in Baptist and Pres. Soc's. Seneca Falls,	14	
from "a friend" in Pultney,	2	
the Orphan's mite,	1	
Presbyterian So. Pottsdam, Rev. O. R. Hoyt,	14	
do do Parishville,	1 06	
do do "York Mills," Whitestown,	1 90	
by Union Society, Sauquoit, Paris,	73	
Baptist Soc. New Lisbon, Rev. S. Gregory,	7 25	
do do Ellicottsville, Rev. E. Vinning,	5	
De Kalb Temperance Soc. S. Pomroy, Esq.	5	
by Auxiliary Society of Whitesborough,	11 68	

Carried forward, \$2,608 98

Brought forward, \$2,608 98

Collection by Baptist Societies in Lansing and Groton,	2	25	
in Waddington, by Rev. S. W. Williams,	5		
by the Baptist Society in Smithville,	2		
1st Pres. Soc. Champion, Rev. Mr. Dutton,	6	52	
New Hartford, West Hill, Sunday School,	1	19	
in Pres. Society, Trenton, Rev. L. Foote,	2	16	
in Rev. A. L. Crandall's So. Stowe's Square,	1	62½	
Baptist Society, Victory, Rev. Mr. Bartlett,	5		
Pres. Society, Vernon, Rev. P. Brainard,	5		
1st Con. So. Pompey, Rev. B. B. Stockton,	10		
Pres Society, Elmira, Rev Mr Lathrop,	13	50	
by Presbyterian Society, Colesville Bridge,	6	56	
in Prattsburg,	13		
by the students of the Baptist Theological			
Seminary, in Hamilton,	3	37½	
in Baptist Society, Newport, Rev Z Eaton,	6	03	
Pres Soc Manlius Square, Rev Mr Kellogg,	11	50	
do do Binghampton, Rev P Lockwood,	13	85	
Welsh Con Society, Utica, Rev R Everett,	3	65	
Pres Society, Deerfield, Rev Mr Goodell,	90		
Rev Mr Smith's Society, Stockbridge,	2	90	
in Livonia, Rev J Brown, Baptist Church,	4	—	485 49
by Rev J R Alexander, at Woodford, Ky Pres Ch			20 50
in M E Ch Annapolis, Md by Rev Thos Dorsey,			8 20
in Pres Cong Milan, O by Rev E Judson,	\$3		
in do Lyne, Ohio,	2	—	5
Rev John Clark, of Plattsburg, for collections by			
the following Ministers, viz:			
by himself, in Fairfax, Vermont,	\$2	60	
by Rev C Crane, in St. Albans,	4	18	
by " D Stephens, Swanton & High Gate,	5	50	
by " C P Clark, in Burlington, Vermont,	5	17	
by " D Brayton, in Peru, New York,	4	59	
by " Orris Pier, in do	4	40	
by " A Hulin, in Chazey, New York,	3		
	29	44	
deduct retained by Mr Clark, to pay postage,	44	—	29
Newark Col Soc per L A Smith, Esq Treasurer,			220
by Rev Mr Fullerton, as follows:—			
Rev J Williamson, Silver Spring Con	\$10		
Rev J Moody, in Middle Spring Cong	8	25	
by Rev M Knight, in Dickinson Cong	5	—	23 25
in Hagerstown circuit, the Rev Ed Smith,			32 50
by Samuel P Magnue, of Monroe, Butler co Ohio,			5
by Rev J C Barnes, Paint Lick, Garrard co Ky			10
by Rebecca Boyd, of Northumberland, Pa	\$20		
the proceeds of a sermon, preached 4th			
July, by Rev R N Smith, Lewisburg, Pa	10	—	30
by Rev J Duncan, Fairview, Belmont co Ohio, and			
Rev S Gray, Malaga, Munro county, Ohio, per			
W McMillan, Esq			6
by Rev Ralph W Gridley, in his Congregation,			
Williamstown, Massachusetts,			50

Carried forward, \$3,533 92

		<i>Brought forward,</i>	\$3,533 92
Collection by Rev E Payne, in his Cong. Claremont, N H			10
John Hoffman, Treasurer Aux Soc Baltimore, for following collections, viz:			
by Rev Mr Austin, in St Thomas' Parish, Baltimore county, Maryland,	\$16 62		
by Rev Mr McElroy, Somerset Parish, Somerset county, Maryland,	6 59		
by Rev D Zollickoffer, Union Town and vicinity, Maryland,	7	30 21	
Rev Mr Edmunds, Winchester cir't Va A C Davis,		9 40	
Rev Asa Cummings, of Portland, Maine, for the following collections, viz:			
in Rev Th Williams' Society, Faircroft,	\$5 53		
in Rev Dr Adams' do Camden,	5 50		
in Rev D M Mitchell's do Waldoboro,	5 50		
in Rev S Morrill's do Kittery,	2		
in Rev Jacob C Goss' do Topsham,	4		
deduct postage of two letters paid by him, 31 cts		22 22	
by Rev J Stockton, Alleghany, Pa per J Daniel, Esq		6	
by Rev Rob't A Lapsley, pres Ch Caldwell co Ky		10	
by Rev Peter Nourse, of Ellsworth, Maine,		5	

<i>Total Collections,</i>	\$3,626 75		
Donation by Rev Thomas D Baird,	3 50		
from Miss Maria Willis, Fauquier co Va "for use of the Emigrants to Liberia, who are to sail in Oct. 1830," per Rev George Lemmon, Warrenton, Virginia,	20		
"A friend" at Mount Laurel, Va as an offering, together with his prayers for the success of the benevolent, who purposes in his heart to give something every year,	10		
Gen John H Cocke, of Va 1st payment on the plan of Gerrit Smith, Esq.	100		
The second payment of four young Gentlemen in Alexandria, D C on the plan of Gerrit Smith, Esq per S H Janney, Esq	100		
Donation of Samuel Barnet,	5		
Collections by Gen Carrington, of Halifax co Va on 4th July, and remitted by Rev C Dresser—			
Edward C Carrington,	\$20		
William Fitzgerald,	1		
David Chalmers,	10		
John S Lewellan,	2		
W B Banks, ...	5		
James Bruce,	15		
Walter C Carrington,	10		
Rev Charles Dresser,	2	65	
Rev Jacob C Goss, for 4th and 5th volumes of Repository,		4	
The following sums formerly reported by Rev Asa Cummings of Portland—it being the amount of Rev Thomas C Upham's note, viz:			
to constitute Mr Upham, of Brunswick, a life member,	\$30		
Mr Upham's donation,	20	50	
E Bachus, Esq of New Haven, Connecticut, his 3d Annual payment on the plan of Gerrit Smith,		100	

 \$4,084 25



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